Women in general, however, can and do inherit property in their own right. For example, a widow, even if she has children, gets one-eighth of her husband's property, and if there are no children at all, she gets one-fourth. If there are daughters but no sons, the daughters inherit, in equal shares, a total of fourteen-twenty-fourths of their father's property, while seven twenty-fourths go to his brother or brothers. There appears, nevertheless, to be a tendency for such heiresses to make over their inheritance to sons of one status or another, or at least to relinquish all responsibility for it. For example, one house in the village was reported to be owned jointly by two men who were not close relatives at all. By marriage, however, they were 'akīl, married to sisters, and these women, who had no brothers, had inherited the house from their father.

For purposes of inheritance, a man's property is theoretically divided into twenty-four equal parts, on which basis the shares of various heirs can automatically be computed. One can imagine, however, the difficulties and disagreements which arise in trying to divide what is mainly real property, rather than money, into twenty-four equal parts. These difficulties are one reason for the frequent postponement of the actual division of inheritance among brothers.

## GUDPARENTS

It has been mentioned that godparenthood establishes a ritual obligation between the second generation. Ordinarily the sibling at the wedding becomes the godfather ('arrab) of the children, while the sibling becomes their godmother ('arrabe). Between the godchildren (mem., fatyam; fem., fatyame) and the children of their godparents marriage is forbidden, as between siblings, and sometimes they use sibling terms. However, in actual practice, this prohibition does not greatly widen the range of persons with whom marriage is forbidden because many of the brides and grooms select their own brothers or sisters to be sibling and sibling. Consequently, in these cases the children are first cousins. In this culture, the godparental complex is largely a means of reinforcing the solidarity of an already solid group of kinsmen. Most informants did not seem to take these ritual matters, or each, very seriously.

## VILLAGE ENDOGAMY AND EXOGAMY

We now turn to the important topic of village endogamy and exogamy. Only one is considered to have married outside the village or the Qurei (marriages within the Qurei are to be considered as locally endogamous) before about one hundred years ago. It has been mentioned before that most of the early cases were men who took wives from villages in which they were doing wage labor. These cases were apparently sporadic and had little or no effect on the social structure of the village since the wives were absorbed into it.

Table 11 indicates that village exogamy did not become a real trend until